

A
SERMON OF
*Gods Omnipotencie and
Prouidence.*

PSAL. 95. 3.

*The Lord is a great God, and a great
King aboue all gods.*



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To the Reader.

Christian Reader, It may seeme
meere presumption, and vain ostenta-
tion, for one of my yeeres to com-
mit so unworthy labours to the
asse, especially when so many aged and re-
verend Divines, of excellent learning, pro-
found iudgement, and continued experience,
are silent in this kinde. My apologie for my
silence is, the common plea, I meane importu-
nity of freinds, and for mine owne part, I
will not in conscience deny so religious a re-
quest of my Christian auditors. God that
knowes the secrets of all hearts knows it, that
we, and selfe love, were neuer the spurres
that keepe mee on to this bolde attempt: onely
the love hath beene the height of my desires, the
good of Sion, the benefit of Gods Church
and people: if therefore thou repeast any pro-
fit from these my paynes, I haue attained to
the toppe of my wishes. Howsoever, here I
present them to thy fauourable censure. In
the mean time, I commend both thee and thy
growth in grace, to the helpe and furtherance
of Almighty God. Canham.

Thine in Christ Iesus,
BEZALEEL CARTER.



A

SERMON OF Gods power and *providence.*

PSAL. 135. 6.

*Whatsoever pleased the Lord, that did hee
in heauen, in the earth, in the sea, and
in all deepes.*

*Right Honourable, Worsh. and
Welbeloued,*

THe Scripture is infinitely large in setting forth vnto vs the power of God: I know, saith Dauid, in the verse foregoing, that the Lord is great, and that our Lord is aboue all Gods. 1. The Lord is mightie, for hee does whatsoever hee pleases. Gen. 18.

The Lord
omnipotent
for foure
reasons.

14. 2. Hee is mightie, because he works by no meanes. Iob. 26.2.3. Psal. 148. 5.
 3. Hee is mightie, for hee workes by weake meanes, Exod. 8.6. Acts. 12. 25.
 Lastly, hee is mightie, because he can doe more then euer hee did from the beginning, or will doe to the worlds end. Mar. 26. 52. Now his power in doing whatsoever he pleases, is laid down to vs in this text: *Whatsoever pleased the Lord, &c.* At this time I resolve to reade it in the present tense, *Whatsoever pleases the Lord, that doth hee, &c.* and I hope I shall offer no violence to my text, for God is one and same, God yesterday, and to day, and the same for euer, his arme is not shortened, nor his power diminished, it hath beene alike from the beginning, and shall continue alike, till time shall be no more, *Whatsoever pleases the Lord, &c.*

Now for my method, take it thus.

1. I will shew you that God doth what he pleaseth. 1. In heauen. 2. In the earth. 3. In the seas. 4. In all deepes.

2. I will come to vse and application.

1. *In heauen.*

By heauen, I vnderstand whatsoever is about the earth: Paul I remember makes mention

Diuision.

1. Particular.

mentio of three heauens, a first, a second, & a third heauens; like Noahs Arke that was contriued with a first, second, and third roome.

The first, reaches from the earth to the moone.

1

The second, from the moone to the third heauen, which by the learned is called *cælum empyreium*, comprehending the seauen planets, & the firmament, which is the receptacle of all the fixed starres.

2

And the last, is that which *Paul* calleth the highest heauens, the Paradise of god, and the seate of the blessed.

3

I might take occasion to shew you that God doth what hee pleases. 1. In the first heauens. 2. In the second heauens. 3. In the third heauens.

But least I should seeme rather curious then profitable, I will handle this point generally, that God doth what he pleases in heauen. The heauen is the Lords throne, 1. King. 8. 27. the Angels at his command, as diligent as the seruants of the Centurion, Matth. 8. 9. if hee saith to one, goe, he goeth; to another, come, he comes; to a third, doe this, he doth it: If to destroy Sodome, readie to destroy: if

if to preſerue Lot, they can doe nothing, til Lot be come out of Sodom. Knoweſt thou not, ſaid Chriſt, to him that ſmot off the high Priests ſeruants ear, that I could pray to my father, and hee would giue me more then twelue legions of Angels? Matth. 26. The ſunne, and the moone, and the ſtarres, the orbs and arches of heauen, obey his voyce: hee cauſed the ſunne and moone to ſtand ſtil till Ioſhua preuailed ouer his enemies, Ioſh. 10. 13. and the ſtarres from heauen to fight againſt Siſera, Iudg. 5. 20. Hee commands the winds and ſtorms, and the winds and ſtormes obey him, Mark. 4. 36. The thunders, and they are obedient to him: Hee ſent thunder to plague the hard hearted Egyptians, Exod. 9. 23. Hee ſent thunder at the prayer of Samuel, 1. Sam. 12. 18. The winds were his ſeruants to bring in quayles to the Iſraelites, Numb. 11. 31. And when Ionah fled from the preſence of the Lord to Tarſhiſh, he rayſed vp a mighty tempeſt, Ion. 1. 4. The ſwift and ſpeedie lightnings are his attendants. When he came to deliuer the law to Moſes, he came in a terrible manner with lightnings, Exod. 19. 16. Hee couereth
the

power and providence.

5

the heauens with clouds, and prepareth raine, Psal. 147. 8. In the time of Noah the Lord opens the windows of heauen, and commanded the clouds to raine, and then the earth was couered with water, Gen. 7. 19. Againe, he commanded that it should not raine for the space of three yeers and vpwards, in the time of Eliah, 1. King. 17. 1. and then the windowes of heauen were shut vp, and the riuers were dried vp, 1. kin. 17. 7. He giues snow like wooll, & scattereth the hoare frost ashes. Psal. 147. 16. Hee tames the birds of the ayre, euen the wilde rauens: the wild rauens fed the Prophet Eliiah, 1. Kin. 17. 6. In a word, all things in heauen obey him, the Angels, the Sunne, the moone, the starres, stormes, tempests, thunders, lightnings, raine, snow, hayle. Hee giues by his voyce, the multitude of waters in the heauens, hee causes his clouds to ascend from the ends of the earth, hee turnes his lightnings to raine, and brings forth the wind out of his treasure, Ierem. 10. 13. *Whatsoeuer pleaseth the Lord, that doth hee in heauen.*

In the earth.

As he ruleth all things in heauen, so he ruleth

3. Particul

ruleth all things in earth, moouable and immoouable, man and beast: hee ruleth all men, yea the very steppes of a man are ruled by the Lord, Prou. 20. 24. he fashions the heart of euery man, and vnderstands their works, Psal. 33. 15. by him Kings reigne, and Princes decree iustice; by him Princes rule, and all the Iudges and Nobles of the earth, Prou. 8. 15. It is hee that giueth deliuerance vnto Kings, and rescueth his seruants from the hurtfull sword. Psal. 144. 10. he pulleth down Princes, and raiseth vp Princes, according to his pleasure. He chased the Amorites, Exod. 34. 11. he fought for Israel, Ios. 10. 42. he gaue Hezekiah victorie, 2. King. 19. 34. hee giues the victorie, he giues the ouerthrow; in a word, he rules all men, the mightie of the earth, Emperours, and Kings: The heart of the King is in the hand of the Lord, Prou. 21. 1. and not only so, but whatsoeuer is in the earth besides, with life or without life, *euen from the lion to the creeping thing: he caused a lyon to destroy the disobedient prophet, 1. King. 13. 24. so he gaue Samson victory ouer a lyon, Iudg. 14. 12 and likewise Dauid victory ouer a lyon,

1. Sam.

1. Sam. 17. 34. He sent two be-
 stroy the fortietwo children that
 ked the Prophet Elisha, 2. King. 2.
 Frogs, flies, lice, and grasshoppers are the
 Lords mightie armie: he spake the word
 and they mustred themselves vp against
 Pharaoh, and made war against the wic-
 ked Egyptians, Exod. 8. 5. 9. 1. 10. 28.
 The wormes likewise obey the voice of
 God: he sent a worme to destroy Ionah
 his gourd, Ion. 4. 7. and so doe the ser-
 pents, for he sent fierie serpents amongst
 the children of Israel, that slaugth them so
 as many died, Numb. 21. 6. The Lord is
 he that causeth the trees of the earth to
 flourish, euen the Cedars of Leba-
 non, and the tree of the south to wither,
 like the wild figge, Ier. 17. 21. 19. he
 raised vp a wild gourd to comfort Ionah,
 and the next morning he caused it to die
 away, Ion. 4. 7. Hee causeth the earth to
 bring forth the bud of the herb, that see-
 deth seed according to his kind, Gen. 1.
 11. he, I say, ruleth the earth, men, beasts,
 trees, plants. The earth is the Lords, and
 all that therein is, the round world, and
 they that dwel therein, Psal. 24. 1. *What-
 soeuer pleaseth the Lord, that doth hee in
 heauen,*

Sermon of Gods

in earth.

In the seas.

Thirdly, God doth that which hee pleaseth in the sea: The sea is his, and he made it, and his hands prepared the drie land, Psal. 95. 5. he diuided the red sea, so as the Israelites passed through vpon dry land, Exo. 14. 23. He commands the sea, yea the fishes of the sea are commanded of God from the greatest to the least: He caused a whale to swallow vp Ionah, and the same whale to cast him vp againe vpon the drie land, Ion. 2. 10. and when Simon had gone a fishing all night, and could catch nothing at length Christ caused him to launche into the deepe, and then he encloased a whole multitude of fishes, Luk. 5. Thou God, saith Dauid, rulest the raging of the sea, when the waues thereof arise, thou stillest the, Psal. 89. 9. his wayes in the sea, and his pathes in the great waters, and his footsteps are not knowne, Psal. 77. 19. When Israel came out of Egypt, and the house of Iacob from the barbarous people, the sea saw it and fled, Iordan was turned backward, Psalm. 117. Thou hast, saith the Psalmist, placed the earth vpon her foundations,

dations, thou couerest it with the deepe as with a garment: the waters would stand aboue the mountaines, but at thy rebuke they flie, Psal. 104. 5. as if he had said, If thou, O God, didst not curbe in and bridle the raging of the sea, it were impossible but that the whole world should be ouerwhelmed with water, the waters would stand aboue the mountains, but at thy rebuke they flie: and Psal. 33. 7. He gathereth the waters of the sea together as vpon an heape, and layeth vp the deepes in his treasure: and yet in another Psalme, The voice of God is vpon the waters, he sittes vpon the floods, and remains king for euer and euer, Psal. 29. 10. *Whatsoeuer pleases the Lord, that doth he in heauen, in the earth, and in the sea.*

And in all deepes.

First, in the deepes of the sea: and thus 4. Particular
he deliuered Ionah beeing incompassed 1
with the deepes, Ion. 1. 2. hee makes the
deepes to boile like a pot, Iob. 41. 22.

Secondly, in the deepes of the earth: 2
The graue is naked before him, Iob 26. 6.
There is nothing hidden, no not in the
bottome of the earth, but he seeth it.

Thirdly, in the deepe of all deepes: in 3
the

the bottomlesse pit, Reu. 20. his power is deeper then hel, Iob 11. 8. hell and destruction are before the Lord, Pro. 15. 11.

4

4. But the meaning of the place is this, God ruleth not only the seas and salt waters, but all fresh riuers, ponds, and lakes, euen the deepes that spring out of the vallies and mountaines, Deu. 8. 7. Oh God, saith Dauid, Let not the wicked haue their desire: Oh cast them into the deepe pits that they rise not. Psal. 104. 10 Hee claue the rockes in the wildernesse, and gaue the children of Israel drinke as out of the great deepes. Psal. 78. 15. Hee spake the word, and the fountaines of the great deepe were broken vp. Gen. 8. 11. The riuers of Egypt hee turned into blood, Exod. 7. 17. and caused the auncient riuer, the riuer Kishon to sweepe away Sisera with his mightie hoast. Iudg. 5. 21. Hee turnes the floodes into a wildernesse, and springs of water into drynesse: againe, he turnes the wildernesse into pooles of water, and the drieland into water springs, Psal. 107. 33. Whatsoeuer pleases the Lord, that doth hee in heauen, in earth, in the sea, and in all deepes.

What

Whatsoever pleases the Lord that he doth,
 &c. Yet this must be vnderstood with li-
 mitation: for som things there are which
 God cannot doe. God cannot lie, Tit. 1.
 2. God cannot deceiue, God cannot sin,
 God cannot deny himselfe, &c. here then
 arises the difficulty, how can it be said,
 that God doth whatsoever hee pleases,
 since you haue named particulars, that he
 cannot effect nor bring to passe? God
 cannot sinne, God cannot cause that
 which is done to be vndone, &c. and
 therefore God is not omnipotent, neither
 doth hee whatsoever hee wills. But the
 answer is easie: First, God doth whatso-
 ever hee pleases, but to sinne, to lie, &c.
 these are not pleasing to his Maiestie,
 Secondly, these are *opera non potentia sed*
impotentia, to sinne, to die, &c. these pro-
 ceed from weaknesse and infirmitie, and
 therefore if God were subiect to these, he
 were not Almighty: for to sinne is a to-
 ken of imperfection, yea of slavery: know
 you not saith *Paul* that his seruants you
 are whom you obey. Ioh. 8. 34. If God
 could be ouercome by sinne, hee should
 be the seruant of sinne, and if hee could
 subiect himselfe to the bondage, and sla-

uerie, and seruice, and dominion of sinne, and be vanquished and overcome by it, hee were not Almighty: for this would derogate from his omnipotency, because it implies a contradiction, to be omnipotent, and yet to yeeld to the conquest of sinne: and therefore here rather appeares the mighty power of God, that hee is not subiect to these infirmities, it is the great power of God, that hee cannot lie, and so for sinne in generall, therefore it is not in God, because he is Almighty and omnipotent. But I leaue the doctrines, and hasten to the vse. I will first deliuer one vse in generall, and so wee will come to more particular application.

The generall
vse.

Since God rules all things in heaven, and earth, &c. therefore nothing comes to passe, without his speciall notice and prouidence, nothing comes by accident, nor nothing comes by chance. The lot is cast into the lappe, but the whole disposition is of the Lord, Prou. 16. 33. who saith a thing comes to passe, & the Lord hath not done it? out of the mouth of the most High proceeds euil and good, Lam. 3. 37. The Lord saueh man and beast, Psal. 36. 6. God careth for the birds of heauen and feeds them, Matth. 6. 26. and

hee numbers our hayres, Matth. 10. 30. Nay, takes notice of euery teare that is shedde by the faithfull, and puts them in a bottell, Psal. 56. 8. Nay, his prouidence extends to the lilies of the field, and to the birds of heauen, euen to the little sparrow. The Lord giueth, and the Lord taketh away, as it pleaseth the Lord, so come things to passe, Iob. 1. 21. Indeepe ordinarily we ascribe whatsoeuer betides vs, to fortune, and chance, and to the influences of the starres, as if God were not the disposer and ruler of all his workes: there can be no euill in the citie, saith *Amos*, but the Lord hath done it, Amos. 3. 6. plagues come from God, punishments from God, crosses from God: the couetous man imputeth his losses to fortune, his encrease to fortune, & generally vntimely deaths, burnings, blastings, &c. these are imputed to accident. & chance, when indeed sinne is the cause, and God is the author of punishment. Man suffers for sinne, Lam. 3. 39. our sinnes are the cables, and cartropes, that hurries down Gods vengeance vpon vs. I kill, saith God, and I giue life, I wound and I make whole, Deut. 32. 39. I forme the light, I

create darkenesse, I make peace, and I create euill, I the Lord doe all these things, Isai. 45. 7. This in generall.

Now in particular this doctrine may serue, First for terror to the wicked. Secondly, for comfort to the elect.

Terror to the wicked. 1. In regard of this life. 2. In regard of a better life.

Consolation to the elect. 1. for this life. 2. for a better life.

vse. 1.

How can a wicked and a godlesse person harbour any quiet in his breast, since God rules in all places? how can they promise themselves any safety, since God doth whatsoever hee pleaseth in heauen, in the earth, in the sea, and in all deepes? how can they promise peace to themselves, when the Lord of heauen is able to muster vp al his heauenly powers, and set legions of heauenly and celestiall soldiers in battell array against them? nay how can they euer thinke to be saued, since God is the Lord of the heauens, that excludeth and admitteth whomsoever he pleases? how can they thinke to prosper vpon the earth, or to be safe vpon the sea, since God rules in both these; when his power reaches higher then the heauen,

uen, deeper then hell, since the measure of it is longer then the earth, and broader then the sea, Iob. 11. 8. If they looke vp to heauen, the mighty God of heauen their enemy, Christ their enemy, archangels, and Angels, the orbs and arches of heauen, the starres and the planets, all things in heauen ready at Gods command to bandy against thē, nay the gates of heauen bard vp against them, as it was against the five foolish virgins, Math. 25. 12. If they looke downe to the earth, the earth is weary of bearing so vile a burthen: if they flie to the sea, that swells and rages against them: if they flie to the East, God is there, if to the West God is there, if to the North hee workes in the North, if to the South hee hides himselfe in the South, Iob. 23. 8. So as the estate of a wicked man, is like the estate of him that the Prophet *Amos* speakes of, that flew from a lion, and a bare met him, *Amos*, 5. 19. Or like *Plinies* flying fish, which beeing in the sea, is chased by the fishes, and flying into the ayre is pursued by the birds, which way soeuer they go they runne headlong to their destruction: if they take the wings of the morning

and flie to the sea, God commands the sea, and that makes warre against them, as it did against the Egyptians, Exod. 14. 28. If they returne to the earth, the earth shall be cursed to them as it was to Cain, Gen. 4. 12. If they looke vp to heauen, they flie from a lion to a beare, God likewise ready to execute vengeance vpon them for their wicked courses. And therefore truly said the Deuil to Saul, Doeſt thou aske counsell of mee, and God is thine enemy? 1. Sam. 28. 16. It is vaine to consult or aske counsell, if God opposes, if God takes in against vs, it is a vaine thing to trust in charrers or horses: woe to the rebellious children, saith the Prophet, that strengthen theſelues with the strength of Pharaoh, and trust in the shadow of Egypt: for the strength of Pharaoh shall be their shame, and the trust in the shadow of Egypt their confusion, Isai. 30. 1. 2. Though hand ioyne in hand, saith David, nation ioyne with nation, kingdome with kingdome, though hand ioyne in hand, yet shall not the wicked escape vnpunished: I kil, saith God, neither is there any that can deliuer out of my hands, Deu. 32. 39. Though they dig
down

downe to hell, thence shall mine hand take them, though they climbe vp to heauen, thence I will bring them downe: though they hide themselves in the top of Carmel, I will search and take them thence, and though they be hidden in the bottome of the sea, I will command the serpent and he shall bite them, Amos 9.2.3. This then is the estate of a wicked man, but I purpose to handle this point more particularly.

First, God doth what hee pleaseth in the heauen, and therefore in what a dangerous, in an vncertaine, and slipperie estate is euery wicked person, that stands not in good grace & tearmes with God, but stands in the estate of rebellion, and is out of his fauour, which way soeuer hee turnes, encompassed about with as many enemies as God hath creatures. For euen as Princes out of their absolute authoritie leaue vp forces, in the court, in the citie, in the countrie, amongst their subiects superiour and inferiour: So I say the Lord hath, as the earth and sea at his command, so likewise all his celestiall courtiers the Angels, as it were his Nobles, whereof one is able to ouerthrow an

In heauen.

hundred fourescore and fiue thousand, 2. King. 19. 39. and as he hath his no^{me}s, so hath hee his inferiour officers, the sunne, the moone, all the planets and starres, whereby he can and doth astonish and amaze wicked and godlesse and rebellious people. He binds the waters in the cloud, and the cloud is not broken vnder them. The pillers of heauen tremble and quake at his reproofe, hee hath garnished the heauens, & framed the crooked serpent, Iob. 26. 11. 12. 13. Hee commands the sunne, and it riseth not, he closes vp the starres as vnder a signe, hee maketh the starres Arcturus, Pleyades, & Orion, and the starres of the South, Iob. 9. 7. 8. 9. He commaunds the pillars of heauen, the spheares and constellations, the planets and starres, Arcturus, Pleyades, and Orion, all these are readie to obey the voyce of God, and if hee please to commaund them to plague the vngodly: and there is not the least of the Lords army, nor the least Angel, starre, nor the least meteor, but is able, if God but speake the word to destroy, I say not an Egypt, an Asia, or a world, but ten thousand worlds. Surely, it is a wonder that any wicked man should

should dare to sleep vpon his bedde, that
they should giue sleepe to their eyes, or
lumber to their eyelids, Prov. 6. 4. bee-
ing so infinitely beset with millions of en-
emies: how miserably was the poore ser-
uant of Elisha affrighted, when hee saw
that an hoast of men had incompassed the
city, and cried out to Elisha, alas!e master
what shall we do? 2. king. 6. 15. And how
fearefull were the children of Israel when
they departed Egypt, and were pursued
by their enemies, they were sore afraid
saith the text and cried to the Lord, Ex-
od. 14. 10. And so I say it is a wonder of
wonders, that men should be so secure,
that they should not tremble euen as Bel-
thazar trembled, when hee saw the hand
writing vpon the playster of the wall,
Dan. 5. 5. that their hearts should not faile
them, that dismaiednes and feare should
not swallowe them vp: When enemies,
not of Egyptians, but Angels pursue
them, nay when as all things created
from the earth, to circumference of hea-
uen, the lion & the beare, the great beare
& the lesser beare, the crooked serpent,
Pleyades, and Orion: all Gods hea-
uenly hoast, bidde them battell, and set
them.

themselves continually in battell array against them.

In earth.

Secondly, how can they thinke to be safe vpon the earth, or to prosper vpon the earth, since God is the ruler of the earth; methinkes euerie vngodly wretch should bee of Cains minde, that feared least euery man hee met with, were appointed for his executioner, Gen. 4. 14. May they not iustly feare that the earth will take part with her Lord and maker, and swallowe them vp, as it did Korah, Dathan, and Abiram, Numb. 16. 1, 2, 3. yea, that the least worme and creeping thing should be made strong enough to destroy them: thus proud Herod was worried with wormes, Act. 12. 23. and so we reade in Ioel, that the Lord plagued the nation of the Iewes with most contemptible creatures, grasshoppers, cankerwormes, catterpillars, and palmerwormes, Ioel 2. 25. Pope Adrian was slaine by a gnat, others with the stone of a raision, some with an hair in their broth, some one way, some an other, and methinkes then that euery vile person, shoulde feare the vilest and basest of Gods creatures, euen frogs, flies, and lice, least these

these should be appointed for their destruction, that they should feare to walk in the aire for feare of infection, or yet to remaine in their houses, for feare least their houses should reuenge Gods quarrell vpon them: may they not feare that euery morsell they eate should bee their bane, and euery droppe of liquor they drinke should be their poyson? but what saith Salomon, Sentence against euill is deferred, and therefore the heart is fully bent to doe wickedly, Eccles. 8. 11. God doth not open the sluices and floodgates of heauen vpon vs as he did vpon the old world, Gen. 7. 17. the earth doth not open her mouth to deuoure, as in the time of Moses, Numb. 16. 1. God raineth not downe vpon vs fire and brimstone, as he did vpon Sodom and Gomorrah, Gen. 19. 24. We see many an old sinner, many an olde adulterer, many an old swearer, many an old drunkard, and therefore men draw on sinne with cords of vanitie, Isa. 5. 18. and commit all manner of wickednesse with all greedinesse; these let them know (though God bee patient waiting for their conuersion) yet as he is patient, so he is iust, and therefore though he forbears

beares long (as he is slow to anger, Exo. 34.6.) yet euen as a streame beeing stopt carries all before it, or as wet wood being once kindled burns the faster; so though his wrath hath beene a long time kept in with the floodgates of his mercy, yet in the ende his furie shall breake out, like a violent streame, to the vtter destruction of the wicked. Long did hee beare with the olde world, long did his spirit strue with man, Gen. 6. 3. but in the ende hee turned the whole world into an Ocean, Gen. 7. 17. long did he strue with Ierusalem, but at length, she was made a prey to the teeth of her enemies, Psal. 124. 6. & not one stone left vpon another: long may the Lord beare with the wicked, but as sure as God is iust, so assuredly in the ende his wrath and iealousie shall smoake against them, Deut. 19. 20. how then can they sooth vp themselves, and flesh vp themselves in their sinnes? how can they think to be safe vpon the earth, since the righteous Iudge of the whole world, Gen. 18. 25. is Lord ouer the earth? or how can they think to thriue and prosper vpon the earth, since the earth is the Lords, and the plentie of the earth? Psal.

24. 1. Gold is mine, saith God, and silver is mine, saith the Lord of hostes, Hag. 2. 9. Except the Lord builds the house, they labour in vaine that build it; except the Lord keepeth the city, the keeper watcheth in vaine, Psal. 127. 1. what a madness is this in a besotted worldling, to carke and to care, and to digge, and ditch, and delue, and beat his braines, and rise early, and goe to bed late, Psal. 127. 2. as if they would command the earth in despite of heauen? I tel thee whosoever thou art, if God but command, the heauens aboue shall be as yron, and the earth as hard as brasse, your land shall not giue her increase, nor your trees their fruit, Leu. 26. 19. and therefore cease from your immoderate labour, and sue for Gods blessing, for without it you sow much, but bring in but little, and put all your earnings into a broken bagge, Hag. 1. 4.

Thirdly, how can a reprobate thinke to bee safe vpon the sea, since God likewise rules the seas. I remember what I read of Ionah: When Ionah fled from the presence of the Lord to Tarshish, he betooke him to the sea, Ion. 1. 3. but as soon as euer God gaue commission to his crea-

In the sea.

tures, the winds broke forth, and made warre vpon Ionah, Ion. 1. 4. the waters encountered with the winds, and made warre vpon Ionah: nay the fish, the whale opened his mouth, and lay wayting to deuoure Ionah, the marriners that were to land him safely in Tarshish, conspired to cast him into the sea: nay, if God but set against vs, then shall we euen like Iudas set against our selues, Mat. 27. 5. Ionah did not in this extremitie plead for, but against himselfe; Take me, saith he, and cast me into the sea, and so shall the sea be calme vnto you, Ion. 1. 12. & how can wicked persons hope for the least safetie vpon the sea: if the Lord but command the stormes and winds, they obey him, and these shall worke their overthrow; if hee but command, the sea, the ship, the pirats vpon the sea, the rocks, these shall worke their destruction.

In the deeps

But suppose that neither heauen, nor earth, nor sea sets against them, yet hath the Lord an other army, and when hee armes himselfe to vengeance, euen the sweet waters, and delightfull springs shal runne vpon the world as it were with drawne swords: and hath not the Lord infinite.

infinitely fought against vs with his warrie armie, witnes our late floods and inundations, breaking downe banks, carrying away mils, bridges, &c. the Lord armed these fresh water soldiers with such strength and power, that nothing was able to resist them: and therefore still see the miserable estate of an vnsanctified man, if hee escapes one euill he meeteth with an other, if he escape a first, he meeteth with a second, for the Lords quiver is full of arrowes, and his thunderbolts are neuer spent, if neither heauen, nor earth, nor sea, yet shal the deepes reuenge Gods quarrell vpon them: euen thus miserable are they in this life, euen as Ionah in the whales belly was compassed with waters, so are these with enemies aboue, beneath, and round about them.

And yet behold, this is but their miserable estate in regard of this world: see againe their miserable estate in regard of a better life. Is it possible that an vnclean person should euer thinke to dwell with God, so long as God rules in heauen? consider this point in the name of God, and let it be a doctrine to worke terrour and amazement in vs. God hath said it in
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his word, that neither buggerers, fornicators, nor adulterers shal inherit the kingdome of heauen, Eph. 5. 5. God that hath the keyes of heauen, and hath the keyes of hell, this God hath spoken it, and how canst thou then that runnest to the harlots house, and makest thy selfe a slaue to vncleannesse, how canst thou euer thinke to dwell with God, that euer abhorred vncleannesse: and so for couetous persons, that forsake the kingdome of God, and the righteousness thereof, to surfet vpon filthie Mammon, how can they euer thinke to dwell with that God that euer abhorred couetous persons, malicious persons, drunkards, swearers, liars? how can they euer hope to dwell with that God, that abhors malice, abhors excessse, abhors swearers, and liars? how can such deuillish and damned persons euer thinke to bee saued, since the heauen of heauens is the Lords? Deut. 10. 14. God he is holy, God he is righteous, God he is pure: how canst thou then, thou that art vnholie, thou that art vnpure, thou that art vnrightheous, how canst thou euer think to set thy foot within the gates of the new Ierusalem? a stinking carcasse
stinkes

stinkes not more vilely in the nostrils of man, then an abominable sinner stinkes odiously in the nostrils of God. Let all sinnefull wretches know this, that God is their mortall enemy, hee will wound the head of his enemies, & execute vengeance vpon his enemies, Deut. 32. 41. we loath not a toad nor a scorpion worse then the Lord hateth them; we hate not the deuill, nor the deuill hateth not man worse then God hateth them, and therefore questionles the Lord will neuer admit them into his holy kingdome, neither couetous earth-wormes, beastly drūkards, hellish blasphemers, extorting vsurers, God will neuer receiue these into his sacred presence, but shal send them packing with the wicked and the reprobate into euerlasting damnation: whosoever worketh abomination and lyes, shal haue no part in the kingdome of heauen, Reu. 21. 27. the frogs of Egypt stanke not more rankely in the Egyptians noses, Ex. 8. 14. then these smell rankely in Gods nostrils: and therefore I say, God will stop his nose against them, and giue them their portion with hypocrites. All the fearefull, all the vnbeleeuing, and abho-

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minable murderers, whoremongers, sorcerers, idolaters, and liars shall haue their part in the lake that burnes with fire and brimstone, Reu. 21. 8. And therefore now to drawe to a conclusion, as Peter saith, humble your selues vnder the mighty hand of God, 1. Pet. 5. 6. so say I, humble your selues vnder the mightie hand of God: God he is a mighty God, able to worke your ruine vpon earth, and to cast both bodie and soule into hel fire: humble your selues therfore before the thron of his grace; for it is a fearefull thing to fall into the hands of the liuing God. Thou drunkard that destroiest the temple of God, and the good creatures of God by thine intemperancy, and runnest into all manner of enormities, that thy drunken humour hurries thee into, that makest streets and townes ring of thine vnruines, thou that art mighty to drinke wine and strong drinke, how darest thou rise early, and goe to bed late, to follow drunkennes, since God hath denounced a woe against drunkards? Isa. 5. 11. and that God that hath denounced a woe against thee, is able to cast both body and soule into hell fire.

Thou

Thou couetous earthworme, that makest a god of thy goods, that diggest downe to hell for riches, and eatest the poore as men eat bread, that art choaked with the loue of the world: thou greedie catterpillar, how darest thou continue in this sinne, since God hath said it, That neither theeues, nor railers, nor couetous persons, shall inherite the kingdome of God? 1. Cor. 6. 10. and this God is able to cast both bodie and soule into hell fire.

Thou blasphemmer of the name of God, that rentest and tearest the name of God in peices, and spewest forth blacke, and feareful, and damnable oaths, and makest swearing, and cursing, and deuillish speaking, thy best language: how darest thou take the name of the Lord in vaine, since God hath said it, that he wil not hold him guiltlesse that taketh his name in vaine? Exod. 20. 7. and this God is able to cast both bodie and soule into hel fire. Dares a sonne offend his father? durst Pilate offend Cæsar, Ioh. 19. 13. dares the borrower offend the lender? no man will willingly offend him that is able to worke him an inconuenience; and thinke wee then that it is a safe thing to offend the

liuing Lord of heauen and earth, that is able doubly and redoubly, and trebly to requite vs, and to render vengeance to those that know him not. If you wil not be reformed, saith the Lord to the obstinate Iewes, but walke stubbornly against me, then will I also walke stubbornly against you, and I wil smite you yet seuen times for your sinnes, Leuit. 26. 24. I remember what I read in the 2. Sam. 16. 6. concerning Dauid & Shemei: when Dauid went downe, the winde and the people encreased with Absalom, then indeed Shemei cared not for Dauid, but railed on him, and curst him, & cast stones at him: Dauid preuailed against Absalom, then he hastes to Dauid with his thousand people, trembled and quaked before him, O saith he, let not my Lord impute wickednesse vnto me, I knowe that I haue done amisse, I know that I haue offended, &c. so truely if God had not an ouerruling hand, if he were not able to recompence euill to his aduersaries, then there were some reason that we should be secure and carelesse of his maiestie; but since his might is so boundlesse, that it reacheth from heauen to the earth, from the earth

to the lowest hel, so as hee is able to destroy the mightiest euen with the breath of his nostrils, oh therefore let vs humble our selues before his Maiestie, let vs cry out with the poore Publican, Lord be mercifull to me a sinner, Luk. 18. 9. or with the prodigall sonne, Father, I haue sinned against heauen, and against thee, and am no more worthy to be called thy sonne, Luk. 15. 21. let vs cry out with Paul, O wretched man that I am, who shal deliuer me from this body of death? Act. 7. 24. let vs with the Nineuits flie to God, with prayer and fasting, Ion. 3. 5. let vs with Manassieh, humble our selues greatly before God, 2. Chr. 33. 12. with Daniel, confesse our sinnes, and seek the Lord, Dan. 9. 3. with Peter, let vs weepe bitterly, Matth. 26. 75. let teares runne downe our cheeks like a riuer, let vs take no rest, neither let the apple of our eyes cease, Lam. 2. 18. vntill wee haue recovered the fauour of God, and found rest to our soules, Mat. 11. 29. What man dares presume to mooue the wrath of a King? The wrath of a King is as the messengers of death, Prou. 16. 14. or as the roaring of a lyon, Prou. 20. 2. Indeede there are

many court claw-backs and Parasites, to humour and flatter a king, to crie out vpon euery occasion, as Herods auditors did, The voice of God and not of man, Act. 12. 22. ready to bowe to him and adore him like a God: but who dares come to him, as Eliiah did to Ahab, and confront him to his face, 2. King. 18. 1. and how then should we dare to offend the king of kings, whose lordship is heauen, and earth, and sea, and hel: for hee filleth all places, Ier. 23. 24. the landlord of the whole world, the God of gods, & Lord of lords, Isa. 41. 2. whose face is as a flame of fire, his voice as the roaring of many waters, that hath charets innumerable, and rides vpon the wings of the wind, that measures the waters in his fist, that compts heauen with his span, & cōprehends the dust of the earth in a measure, and weighs the mountaines in a weight, and the hils in a ballance, Isa. 40. 12. If we dare not offend a King whose breath is in his nostrils, that shall die like a man, nay if he do wickedly shal perish like a beast, Psal. 49. 12. & be cast into the burning Topheth, which is prepared for the king, Isa 30. how then should

wee dare to sinne against the almightie God of heauen and earth, which hath his way in the whirlwind, that as it was said of the monster Leuiathan, esteems iron as straw, and brasſe as rotten wood, Iob 41.18. that puts his hands to the rocks, and ouerthrowes the mountains, Iob 28. 9. Before whom the earth trembles, and the mountaines melt, Iudg. 5.5. Oh let vs cast our selues downe before this God, for hee is a great God, and a great king aboue all gods. This of the first vse.

2. This doctrine of Gods omnipotency, may serue for the comfort of the Elect: for since God rules all things, therefore they may be assured, that none of all Gods creatures shal hurt them: what saith the spirit of God, concerning the righteous; they shall laugh at destruction, and death, and shall not be afraid of the beast of the earth: The stones of the field shall be in league with them, and the beast of the field shall be in league with him, Iob. 5.22.

The 2. vse for consolation to the godly

First, God rules in heauen: this may ad-^{In heauen} minister infinite comfort. For by this they may be assured, that none of all Gods creatures in heauen shall hurt them. The

winde shall not blow vpon them, nor a cloud shall not rise but for their good, a droppe of raine falls not, stormes nor winds nor lightnings happen not but by the appointment of God, and therefore hee is said to make the chambers in his clouds, and to ride vpon the wings of the winde, and to breake the bottles of raine, Iob. 38. 38. to haue his treasures of haile, and his treasures of snow, Iob. 38. 22. He causes the sweete influences of the Pleyades, and looses the bands of Orion, he brings forth Mazaroth in their time, and guides Arcturus with his sonnes, Iob. 38. 32. If then (as it is said in an higher sense) if God be on our side, who can be against vs? so if God the generall of the armie be on our side, which of all his creatures can be against vs? no, if he be with vs, he shall open his treasures of snow, he shall comānd his clouds to poure down their first raine, and their latter raine, and the grasse shall grow vpon the mountaines, Psal. 147. 8. the elementarie regions the starres, and the planets, shal fight for vs: The Sunne shall stand stil in Gibeon, and the moone in the valley of Aylon, Iosh. 10. 12. the sunne and moone stood still

at the prayer of Ioshua, the sunne in Gibeon and the moone in the vally of Aylon; the sunne shall forsake her wonted race, and the moone shall cease from her course, for the good and benefit of Gods Church & people. Nay, the Angels Gods domesticall seruants, in the check roule, that weare Gods liuerie after a speciall manner, these shal attend vpon the elect. The Angels of the Lord pitch round about them that feare him, and deliuereth them, Psal. 34. 7. and the writer to the Hebrewes, Are they not all ministring spirits, sent foorth to minister for their sakes, which are heires of saluation, Heb. 1. 14. nay, they are not only guarded by Angels, but by armies of angels: an hoast of Angels met with Iacob, Gen. 32. 2. & an army of Angels with chariots of fire were ready to protect Elisha, 2. King. 6. 17. an Angel were sufficient to protect the whole Church: one army might be sufficient, but not one angel, not one army, but legions, millions, and mirriads of heauenly souldiers, pitch their tents, about euery one that feares the Lord. May we not say of this doctrine, as was said of Goliah his sword, there is none to it: this
this,

this, is a machlesse doctrine for a wounded spirit: fal in with God, and make thy peace with him, and not only his other creatures, but euen Archangels, and Angels shall guard thee.

In earth.

2. God ruleth the earth, and therfore this may administer further comfort. God raiseth vp states, & he casteth down states, for the Lord is Iudge, Psal. 75. 7. It matters not then how grieuous thy distresses be, nor how many thine enemies be, for the Lord can raise the poore out of the dust, and the needie out of the dounge, that hee may set them with the Princes, euen with the Princes of the people. Psal. 113. 7. That child that hath a wealthy, and powerfull, and potent father, feares neither pouertie nor enemies: and what need we then that haue the Almighty Ichouah for our Lord and father, that lookes downe with vs or against vs, Psal. 33. 12. and binds all his other creatures to their good-abearing, Hos. 2. 21. what need we feare so long as God rules the earth: Let God take in with Samson, not a band of Philistines can preuaile against him: nay Samson without sword, or speare, (when the spirit of the Lord came

came vpon him) he slew a thousand men with the iawbone of an asse, Iud. 15. 15. Gideons three hundred men, shal (with the knocking of potsheards) chase their enemies that lie asthick vpon the ground as grasshoppers, Iudg. 7. 22. Jonathan and his armour bearer shall terrifie an hoast, 1. Sam. 14. 15. little Daud, with a sling and stone, shal vanquish mighty Goliah that was harnised with an helmet of bras 1. Sam. 17. 5. and had boots of brasse vpon his legges, and a sheild of brasse vpon his shoulders, v. 6. If the Lord be with Iacob, Esau shall haue no power to bid him battell, Gen. 34. 4. If the Lord be with Abraham, Pharaoh his cruell enemy shal enrich him, Gen. 22. 19. Thus doth the Lord, order all things for the good of his people: hee makes their enemies their freinds, and deliuers them in battell from the power of the sword, Iob. 5. 20. God is my shepheard, saith Daud, and how can I want? Psal. 23. how can hee want that hath God for his shephard: lift vp thine eyes, said the Lord to Abraham, Eastward, Westward, Northward, and Southward, all the land that thou seest wil I giue thee, Gen. 13. 14. Gods wealth
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is not in the East only, or the West only, but Eastward, Westward, Northward, & Southward: and therefore no good thing can be wanting to those that feare God: Psal. 34. If you keepe my Commaundements (it was the Lords promise to the Iewes) I will send you raine in due season, and the land shal yeeld her increase, and the trees of the field shal giue their fruite, your threshing shal reach vnto the vintage, and your vintage to the sowing time, and you shal eat your bread in plenty, and dwell in your land safely, you shal chase your enemies, and they shal fall before you vpon the sword: fise of you shal chasc an hundred, & an hundred shal put fise thousand to flight: Leu 26.4.5.6. In the name of God, and feare of God, let vs consider this point: doe thine enemies rise vp against thee? and thine aduersaris encrease, Ps. 3.1. as God said to Abram, feare not Abraham, I am thy buckler, Gen. 15.1. so say I, feare nothing, God is thy buckler: be thine enemies neuer so malicious, God that is greater then thine enemies, he shall cause those that rise against thee, to fall before thy face. If they come against thee one way

way, they shall flie before thee seauen wayes, Deu. 28. 7. Yea, doth their malice reach to blood; do they lead thee before Kings and Rulers for Christ his sake? still trust in God, that God that deliuered Daniel out of the lions iaws, preserued Shadrach, Meshack, & Abednego amidst the fierie fornace, that deliuered the children of Israel with an high hand against Pharaoh king of Egypt, Exod. 14. 8. this God is able to preserue thee in spight of thine aduersaries: and hee hath said it, that hee will neuer forget thee. Isa. 49. 15. If the Lord sustaine thee, what needest thou be affraid of ten thousand people though they should beset thee round about, Psalm. 3. 6. Againe, for the thinges of this life, how canst thou want, since God ruleth the earth. That God that gaue riches, and treasures, and honours to Salomon, so as he gaue gold and siluer as stones, 2. Chron. 1. 15. That God that chose Dauid from a sheepfold to a kingdome, Psal. 78. 70. this God is able to supply thy wants, & he hath promise to make thee plentiful in goods, Deut. 28. 11. Let vs seriously consider this point: when thine enemies rise vp against thee

thee, thinke of Gods power: when the world frownes vpon thee, thinke of Gods power: when the streames of affliction overwhelm thy soule, thinke of Gods power: nay resolute with Iob, though hee should slay mee, yet will I trust in him, Iob. 13. 15. no question the thought of it shal be as comfortable vnto thee, as the coole water to the weary passenger, Prov. 25. 25.

In the sea.

Thirdly, to proceed to further matter of comfort: God ruleth the sea, and therefore the child of God shal be safe as well by sea as by land: no place is more full of perrill and daunger then the sea, daungerous for pirats, daungerous for stormes, daungerous for rocks, yet notwithstanding, there doth the Lord mightily uphold his people, euen amidst the billows and stormes of the sea. Excellent for this purpose is that in the 107. Psalm. 2. 3. 4. when the stormes rise, and lift vp the waues of the sea, when they mount vp to the heauens, and descend to the deep, so as their souls melt for trouble, when they are tost to & fro like a drunken man, and all their cunning is gone, &c. when those that are vpon the sea, are in this
 feare

feare & perplexitie, ready to be deuoured by the seas, to be swallowed vp in the sands, and to dash against the rockes: when the winds whistle, & the sea roars, and swells, and darkenes ouerspreads al: when euery one is at his wits end with astonishment, why then saith Dauid in the same Psalme, they cry vnto God in their trouble, and he brings them out of their distresse, hee turnes the storme into a calm, so as the waues of the sea are stil, and they come to their desired hauen, v. 30. Thus you see, sea and land, euery place is a place of Sanctuary, of rest, and refuge, to the righteous man, according to that, Deut. 8. 3. thou shalt be blessed in the city, and blessed in the field: or that in the Psalmist, blessed in thy going out, & comming in, Ps. 121. 8. Lo surely thus shall the man be blessed, that feareth the Lord, Psal. 128. 4. abroad, at home, by sea and by land. Thus God dealt by the Israelites, when they trauailed by land: he guides them when they came to the sea: he diuided the red sea, and ledde them through it, Psal. 78. 13. when they did trauell in the day time, he led them with a cloud, and when they went in the night he

he led them with a pillar of fire, v. 14. whē they were thirstie, hee gaue them water out of the hard rocke, v. 16. When they were hungrie, he sent them Manna from heauen, and rained downe flesh vpon them like dust, vers. 27. Thus the Lord dwels with his seruants, Ioh. 14. and not only so, but he followes them wheresoe- they goe. Ios. 1. 9. The Lord is their keeper, the Lord is their shaddow at their right hand, so as the sunne shal not smite them by day, nor the moone by night. Psal. 121. 5. 6. 7.

In the deeps

Lastly, God rules the deepes, therefore shall hee likewise curbe the fresh waters, that they shal not ouerflow thee, Iob. 21. 11. Let Sisera oppose himselfe against the Church, and the riuer Kishon shall sweepe away Sisera, that auncient riuer the riuer Kishon, Iud. 5. 21. And the waters of Marah, though neuer so bitter, yet at the prayer of Moses shal the waters of Marah be made sweete to the Israclites, Exod. 15. 25. Nay they shall but only drinke of the waters of Marah, no let Moses smite on the rock Horeb, and the waters of Massah and Meriboth shall flow forth like a riuer, Ps. 105. 41. Is Na-
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aman the Assyrian a leprous, the riuer Jordan shall cure him, 2.King.5.15. Are the waters of Iericho neuer so deadly; the Prophet Elisha shall heale them for euer: 2.King.21.12. And are the vngodly for their sinnes neuer so much visited, with the common plagues of floods, and ouerflowings, and inuadations, yet notwithstanding we may stil say of the righteous, as Dauid in another sense. Surely, in the floods of many waters they shall not come neere him. Psalm. 32.6. Thus heauen, and earth, and sea, and deepes, are attendants vpon the Saints. But behold a greater comfort then any of these, God is the God of heauen, and therefore euery Christian soule may be certainly assured of his owne saluation: for there can be no condemnation to those which are in Christ Iesus, which walk not after the flesh, but after the spirit, Rom. 8. 1. This then is the blessed estate of a righteous man, the angels pitch their tents about them here, and they shall liue an angels life after death, Matth. 22.30. The sunne shall not hurt them in the day time, nor the moone by night, & after death they shall shine like the sunne, in the glory of

the father, the stars and the planets shall fight for them in their courses, and after death they shall glitter like the starrs for euer, Dan. 12.3. God hath spoken it in his word, God that is able to performe his promise, Rom. 4.21. And I am verily perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any thing shal be able to separate vs from the loue of God which is in Christ Iesus, Rom. 8.38.39. God hath promised it, he that neuer promised more then he was able to performe, nor neuer performed lesse then he promised: I saith Christ, giue eternall life to my sheepe, and they shall neuer perish, and none shall pluck them out of my hands: for my father that gaue them is greater then any, and no man is able to pluck the out of my fathers hand, Ioh. 10.29. Christ reasons here from the omnipotency, & mighty power of God, so boundlesse, and infinite, and endlesse, that those which repose their confidence in him, need neuer be afraid. If God giue eternall life to his sheepe, who is able to take them out of his hand? If God write

our names in the booke of life, who is able to raze them out againe? if he iustifie who can condemne? Rom. 8. 34. if God be on our side, who shall dare to lay any thing to the charge of Gods chosen? no I am verily perswaded, that neither principallities nor powers, neither Belzebub, nor Belial, nor all the deuills in hell, shall be able to seperate vs from the loue of God in Christ Iesus. The deuil may goe about like a roaring Lion, seeking to deuoure: but God hath the Deuill in a chaine, and greater is hee, that is in vs, then hee which is in the world. Ioh. 4. 4. Trust in God, and the gates of hell, shall neuer bee able to preuaile against vs. Matth. 16. 13.

FINIS.
